

reason convincing, that certain intelligible and incorporeal Forms are the true or first substance, and not sensible things. But betwixt these two there hath always been (saith he) a great war and contention.—And yet in the sequel of his discourse, he adds, that those Corporealists were then grown a little more modest and shame-faced than formerly their, great champions had been, such as Democritus and Protagoras; for however they still persisted in this, that the soul was a body, yet they had not, it seems, the impudence to affirm, that wisdom and virtue were corporeal things, or bodies, as others before and since too have done. We see here, that Plato expressly asserts a substance distinct from body, which sometimes he calls *ovaia* $\alpha\alpha\alpha\alpha\alpha$ incorporeal substance,—and sometimes *ouvia* $\alpha\alpha\alpha\alpha\alpha$ intelligible substance,—in opposition to the other which he calls *alffOriTJiv*, sensible.—And it is plain to any one, that hath had the least acquaintance with -Plato's philosophy, that the whole scope and drift of it, is to» raise up men's minds from sense to a belief of incorporeal things as the most excellent: *rdydp*

/caAXiora ovra /cat jHfyiora Xoy^j JULOVov,
all(t) Eg

vt, <ra^a>c §et/aa>rai, as he writes in another place ;^a for incorporeal things, which are the greatest and most excellent things of all, are (saith he) disco-yerable by reason only, and nothing else.—And his subterraneous cave, so famously known, and so elegantly described by him,^b where he supposes men tied with their backs towards the light,

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placed at a great distance from them, so that they could not turn about their heads to it neither, and therefore could see nothing but the shadows

* *In Politico*, p. 182. pper. *¹ *De Repub. lib. vii. p.*
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